

International Review of Humanities Studies
www.irhs.ui.ac.id, e-ISSN: 2477-6866, p-ISSN: 2527-9416
Vol.3, No.2, July 2018, pp. 244-253

**THE REPRESENTATION OF *JIHAD*
IN THE HISTORY OF ACEH SOCIAL REVOLUTION
IN THE NOVEL *NAPOLEON DARI TANAH RENCONG***

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Abstract

Historical events are one source of inspiration for writers to write literary works. Thus, historical events are not only found in historical texts, but also in literary works. One of them is the novel entitled *Napoleon dari Tanah Rencong* which is a historical novel because it revives the history of the Aceh War in the context of social revolution in Aceh. This study aims to show the representation of jihad in *Napoeon dari Tanah Rencong* by Akmal Nasery Basral. The concept of representation and hegemony will be used to address problems in this study. The method used in this research is qualitative with descriptive design. The results of the research show that *Napoleon dari Tanah Rencong* is able to reveal something different about the representation of jihad from what has been known by most of the people of Aceh. *Jihad's* representation in the novel is related to hegemony, politics and interests.

Keywords: The Representation of *Jihad*; *Jihad* in Aceh; Historical Novel

Introduction

Jihad is a very popular concept in the study of Islamic politics. Many intellectuals have studied deeply about this concept, whether it is scholars, intellectuals of Islam, or western intellectuals. There are various controversies often occur in response to the true meaning of *jihad*. According to the Encyclopedia of Islam in Indonesia (1993: 521), jihad means "exerting all abilities" and can also mean "struggling with difficulties". The image of *jihad* has always adhered to the war. The concept was influenced by the notion of war encountered among the pre-Islamic northern Arabian Peninsula tribes. These provisions were included in the doctrine of jihad as set out in the last half of the second century of *hijrah* (Esposito in Oxford Encyclopedia: Modern Islamic World, 1995: 63). War is *jihad* is if the area culprit attacked. The perpetrator is called *jihad* when he defends his area. They were killed for defending the area called martyrs (*shuhada*) and getting surge rewards (Eliade in Bizawie 2014). According to this understanding, it can be understood that the concept of *jihad* is emphasized on the aspect of 'defending rights being attacked'. Eliade's concept of *jihad* above is the same understanding with the concept of *jihad* fighters who are

believed to Indonesia Muslim in defending the homeland against colonialism. The Indonesian fighters made jihad a cornerstone of the struggle for independence. *Jihad* has been firmly inherent in each Muslim warrior as a form of encouragement to expel the occupation.

The Aceh warriors used the same concept of *jihad* in expelling the invaders from their area. The spread of *jihad* in Aceh is inseparable from the role of *ulama* who continue to encourage and defend the struggle to defend the homeland as a *jihad fi Sabilillah*. *Ulama* are not only a place of reference for advice and guidance, but can also activate the ability by holding leadership and giving instruction in the form of a *fatwa*. The *fatwa* issued by the *ulama* is of course related to his religious sciences including the *fatwa* to perform *jihad* (Bizawie, 2014: 11). The *jihad fatwa* mentions that the law of fighting infidels impeding Indonesia's independence is mandatory and if anyone dies in the battle then their death is a martyr's death (*shuhada*).

In addition through the *ulama* and its *fatwa*, the spread of *jihad* in Aceh is also done through literature, for example *Hikayat Prang Sabil* is also called war literature because of its ability to inspire the resistance of the people of Aceh to the Dutch colonial efforts in their area. Alfian (1992) argues that the element of a long-standing war within the Acehnese society was raised as ideological base, activated to be one of the decisive factors in the resistance against the Netherlands. *Sabil* (war) ideology derived from the seventeenth century revived through the stories of the *sabil* (war) in the second half of the nineteenth century, when Aceh was hit by an attack that is considered infidels enemy. In *Hikayat Prang Sabil*, it is stated that dying in the fight against the Dutch who is considered *kaphe* (infidels) by the people of Aceh is martyred and for anyone who died in martyrdom will be forgiven all his sins and will be entered by God into heaven. Such a conception is known by the people of Aceh as the concept of *jihad*.

Concerning the concept of *jihad* which is the basis of this research, novel entitled *Napoleon dari Tanah Rencong* by Akmal Nasery Basral have distinction in representing the concept of *jihad* with *Hikayat Prang Sabil* which has long been known as war literature that is able to raise Acehnese for *jihad*. Although these two literary works contain the struggle of the Acehnese people against the enemy, but in Basral's novel, the concept and purpose of *jihad* is represented differently, even as it shifts from the concept of *jihad* that the Acehnese have known. The concepts of *jihad* in the *Hikayat Prang Sabil* instill the fighting spirit in the name of Islam against the infidels that are considered detrimental and a bad influence for the region Aceh. However, *jihad* in this novel is more political *jihad* and associated with the power and interests of certain parties. The *Jihad* in *Napoleon dari Tanah Rencong* is told no longer contains the notion of war in the name of Allah against those who are considered infidels, but as a strategy of certain parties, in this case the two camps of Aceh's leaders at that time (*ulama* and *uleebalang*), to continue to perpetuate power as well as a tool that affects civil society in particular to counter what is thought to be disruptive to their power.

Based on the above explanation, this study is aimed at that to show how the representation of *jihad* is built in Napoleon's novel from Tanah Rencong, in

which the concept of *jihad* is represented differently from that already known by the people of Aceh. In order to discover the purpose of research, there are two concepts that will be used in this study, the concept of representation and hegemony. The first concept is the concept of representation. Representation is an important concept in cultural studies. Hall (1997: 16-17) states "representation is the production of the meaning of the concepts in our minds through language", representation is the creation of meaning through language. In other words, representation is meaningful as the use of language to say a meaning or represent something to others. Hall (1997: 24-25) suggests there are three approaches. The first, reflective approach is an approach that expresses representation to reflect the true meaning as it is in the world. Second, the intentional approach is an approach that expresses the representation of words that the author uses to convey the message. Third, the construction approach is an approach that emphasizes symbolic function in the interpretation of meaning.

The next concept is the hegemony. Hegemony is a chain of victory gained through consensus mechanisms rather than through oppression of other social classes. There are various ways in which, for example, through existing institutions in society that directly or indirectly determine the cognitive structures of society. Because of this, the hegemony is essentially an attempt to lead people to judge and view social problems within a prescribed framework (Patria and Arif, 2009: 121). More clearly, Gramsci (1976) elaborates the concept of hegemony through his explanation of the basis and supremacy of the class. The concept of hegemony and power of Antonio Gramsci will be used in this study. Literally hegemony means "leadership". More often it is used by political commentators to denote the notion of dominance. But for Gramsci, the concept of Hegemony means something more complex. Gramsci uses the concept to examine certain political, cultural, and ideological forms, which pass, in an existing society, a fundamental class can build its leadership as distinct from forms of forced domination (Faruk, 2012: 142).

Methods

Referring to the problem formulation and research objectives, the method to be used is qualitative method with analytical descriptive methodology. According to Ratna (2008), analytical descriptive is an explanation of existing facts followed by analysis. This research divides into the three levels of research, namely description, meaning, and ideology. Descriptions contain visually captured descriptions, meanings containing deepening of the visual description or expression of the meaning of the description, and the last is the ideology which is the deepening of certain meanings associated with a concept. Steps in this study will go through three stages, namely data collection, data analysis, and presentation of data analysis.

Result and Discussion

The fundamentalist Islamic attitude has been deeply rooted in most of Acehnese in the Napoleon dari Tanah Rencong. They make religion as the only solution to solve the problems they face. Religion in this context is their absolute definition of the basic texts (scriptures) and other sources of belief. In the narrative, the novel describes how the people of Aceh to make Islam as the core of the foundation of life includes all aspects including regulations, customs, laws, behavior, search systems, and the educational system.

From the beginning of the narrative, the novel has shown directly to readers about fundamental Islamic attitudes deeply rooted in most of Acehnese society. This fundamental Islamic attitude is reflected in the figure of Mother of Hasan Saleh named Cut Manyak. Although Hasan Saleh's family prioritizes education for their children, Cut Manyak still chooses what schools are appropriate for Hasan Saleh and his brothers. Cut Manyak did not allow her son Hasan Saleh to enroll in Malay School. The only reason why she forbids is because she assumes that Malay schools are "kafir" schools. Efforts by Cut Manyak figures to forbid their children to enroll in Malay schools are seen in the following citation: ... "Pity sisters, Mi. They must go to school as high as possible so that our family will not be difficult ... " "Just do not be in Malay school," cut Cut Manyak. "The kafir school will make your sisters unable to recite. Forgot religion, has many examples "(Basral, 2012: p.33)

Malay schools do not use Arabic in their classes and textbooks but use Malay language. Malay schools also apply the modern education system by not making religious lessons a priority in the curriculum. It is different with religious schools. Religious schools are called *dayah* (pesantren) and madrasah by Acehnese society. The opposite of Malay, dayah and madrasah schools uses Arabic both in the classroom and in the textbooks. Dayah and madrasah also prioritize religious lessons in their curriculum.

Kafir (*kaphe*) by the Acehnese people in Napoleon's novel from Tanah Rencong is a "stamp" and a negative stereotype given to what and anyone who is against the teachings of Islam. Everything that is considered to be kafir means negative connotation, evil, bad, dirty and impure and must be shunned. Kafir is synonymous with the Netherlands. They are regarded as filth and impure. mouthed because for the first time they saw Dutch soldiers at close range. From behind the first soldier appeared three friends. Their mustache is like a reddish yellow like corn hair is also drenched (Basral, 2013: p. 16).

Different connotation about jihad also occurred to Japanese who in the novel is also told to enter into Aceh region. Just like the Netherlands, Japan also has a different belief with Acehnese who are Muslims. But most Acehnese tend to be more trusting and cooperative towards Japan. Even in his speech, which is a figure Daud Beureueh great scholars assert that in contrast to the Netherlands, Japan, who was newly arrived in Aceh are brothers to the people of Aceh (Basral, 2013: 78). The scholars have great expectations and admiration for the Japanese. In fact both of the Dutch and Japanese come to Aceh both bring the interests and neither do they come from the same religion with the people of Aceh. As for the

reasons why scholars and its unity can be more familiar with Japan is as follows: "So, together with the three causes, the first, a long feud with uleebalang PUSA, then the figure of Japan as a fellow Asian nation, and the arrival of Japanese who are not accompanied by activities such as do Dutch people convert, make PUSA more amenable to the Japanese presence here." (Basral, 2013: 78). The text shows why Japanese is so well received by PUSA (Unity of Ulama of Aceh) and some of Acehnese people is because Unlike the Netherlands, Japanese did enter Aceh with no mission to spread religion. The Netherlands as a colonial state, colonized an area carrying three missions of Gold, Glory, and Gospel (wealth, glory, and spreading of religion) embraced by most imperialists countries including the Netherlands.

Kafir can also be stereotypes addressed through certain things, for example addressed to people who dress modern. Modern fashion at that time is considered as a feature of the western world. Its association with westernization is always avoided by fundamentalist Islamists. As stated in this citation: "A few years later, Hasan again made a mess. This time by stopping Friday sermon a traditional cleric who accused modern-looking clerics using shirts, pantaloons, ties and other western attire." (Basral, 2013: p. 159). The text above shows that western garments such as shirts, pantaloons, ties, and other attributes by some people in this case are scholars, a marker that makes a person can be stereotyped as a *kafir*. Western clothing identical to "westernization" is always avoided by fundamentalist Islamic society. Since the *kafir* stigma refers to the negative, it is often used as a stamp for people wearing western clothing which is always avoided by fundamentalist Islamists, in this case the people of Aceh.

Based on the above description, it appears that Napoleon's novel from Tanah Rencong describes Islamic fundamentalism has covered some Acehnese people. Self-limitation, guidance toward something that is considered as *kafir*, and the rejection of westernization are the focus of fundamentalist Islamic attitudes that exist among them. The strength of Islamic fundamentalism among Acehnese causes the concept of jihad to easily spread and become a belief in war against all who are considered infidels.

Jihad and Hegemony

The determination of the people of Aceh to hold the concept of jihad when fighting against the Dutch was inseparable from the political elements that colored it. The portrayal of jihad and political concepts in *Napoleon dari Tanah Rencong* is seen in the content of maklumat Prang Sabil. Told in the novel, on October 15 1945, an important initiative was taken by Teungku Daud Beureueh with Teungku Ahmad Hasballah Indrapuri, and Teungku Hasan Krueng Kalee. The three scholars announced a call entitled The Ulama of All Aceh. The contents appealed to all the people to support the Supreme Leader of Sukarno, to wait for orders and obligations to be executed. The edict was then disseminated throughout Aceh and received a more popular title as *Maklumat Prang Sabil*, which if any Acehnese were killed in the struggle and preserved the proclamation, and the unity of the

state would mean that the person died a martyr, died in the struggle to uphold the religion of Allah, as the rewards will go straight to heaven (Basral, 2013: 144).

The above explanation is a quote in Napoleon's novel from Tanah Rencong. From these explanations we can see that there is a close connection between the concept of jihad and the politics of a nation. Dead martyrs or die in the struggle to uphold the religion of Allah so that the rewards will get the Heaven is the concept of real jihad. This concept is used in the politics of maintaining Indonesian independence. The information issued by three influential big ulama in Aceh is automatically able to attract the public to participate in the struggle to maintain Indonesia's independence. The context of the Acehnese people as a region and struggling on behalf of the region, now the scope is becoming more widespread that is a country and doing the struggle on behalf of the Indonesian nation.

The concept of jihad and politics is reaffirmed by the character of Daud Beureueh while giving the spirit of Hasan Saleh's character in his assignment to Medan to fight the Dutch. "Look San, and also you Nazir, this struggle is different from before. We will not only destroy the Dutch intentions who want to master the song of this country, but at the same time to maintain the integrity of the proclamation of independence. So, whoever dies in battle to defend freedom then is martyred "(Basral, 2013: 204). Injecting the spirit of jihad in maintaining the independence of the Indonesian nation made Hasan initially feel hesitant because he had to fight in the city of Medan, which is not a hometown feel confident again by clinging to the fatwa of the figure of Daud Beureueh.

The concept of *jihad* and politics in *Napoleon dari Tanah Rencong* is also seen when Japanese entered Aceh, many schools in Aceh have incorporated a new curriculum of homeland love into religious schools. One is the Normal School of Religion is an Islamic school whose founding is driven by PUSA. Religious schools that initially only teach the religious sciences to their students but because the spirit of PUSA struggle is very strong that is the spirit that combines the deepening of Islamic teachings coupled with the love of the homeland, as well as the need for cooperation with other parties, in this case Japan, to eliminate Dutch influence (Basral, 2013: 85).

Through the school, school-age children are beginning to introduce the importance of uniting religion with political power to win a struggle. Leader Daud Beureueh, a PUSA leader and one of the founders of PUSA, is described often to speak about it. He almost always associates the science of religion with politics especially the question of colonialism, the necessity of struggle and, how to gain that victory.

One of the leading figures of Daud Beureuh's politics as a leader of PUSA and the mobilizer of resistance is by cooperating with Japan. In the name of religion, he always inflames the public spirit to fight against the Dutch but not forget to cooperate with other parties, in this case the Japanese side. As illustrated in the following text; "We, the people of Aceh, should also praise and thank the presence of Allah SWT because through His permission, our brothers from Asia, Dai Nippon troops, have arrived in this land and dispel the Dutch troops who have

been sucking and colonizing us!” Dai Nippon's army means the Japanese army. The mention of the word "brother" here aims to make the community sympathy and support as well as not consider Japan as liyan like the Netherlands. Japanese troops are believed to be able to drive Dutch troops in Aceh.

Based on the above description shows that the close relationship between jihad and politics. It turned out that the concept of Jihad in the Napoleon dari Tanah Rencong not only limited to the fight away those that are considered infidels, but also relates also to the power, territory and interests. Civilians do jihad by expecting the good pleasure of God because they have expelled the unbelievers from their land. But for leaders and rulers, the concept of jihad is expected to be a tool in their success to defend a region.

The starting point of Gramsci's concept of hegemony is that a class and its members exercise power over the underlying classes in a violent and persuasive way. Hegemony is not a relationship of dominance by the use of power but the relationship of agreement by using political and ideological leadership. Hegemony is a consensus organization. (Simon, 2000: 19). Gramsci adds that social class will gain superiority (supremacy) through two ways, namely through dominance (dominio) or coercion (coercion) and the second is through intellectual and moral leadership. In Napoleon dari Tanah Rencong, it is clear that there are two strongholds of leadership in the Acehnese society, that is leadership that uses violence (domination) and leadership using consensus (hegemony). The form of hegemonic leadership in Napoleon dari Tanah Rencong was raised through the figures of Daud Beureueh and other scholars, while the form of dominance leadership was raised through uleebalang figures.

One manifestation of hegemonic leadership in Napoleon dari Tanah Rencong is illustrated by the figure of Daud Beureueh. The character of Daud Beureueh is described as an influential person in society. His intellectuality as a scholar enabled him to bewitch society through his religious speeches. His charisma and enchantment made the boisterous crowd calm as he approached the pulpit (Basral, 2014: 78).

Fatwa issued by the figure of David Beureueh is believed to be an absolute truth for most civil society in Aceh. One of the fatwas is listed in Prang Sabil Notes, whose contents have been discussed in the previous section. Prior to the issuance of Maklumat Prang Sabil, Daud Beureueh has also issued many fatwas. One of them as listed in the following novel excerpt: "Abu has issued a fatwa that against the Dutch is obligatory. Whoever falls off against the Dutch, means to fall in jihad in the way of Allah and will receive the reward of heaven "(Basral, 2013: 35).

The effect of the notice for some communities in Aceh, make changes so great in their lives. Their appearance changed considerably, from a group of people who used to use wood pumping now wearing shoes. Sarong that had never been unwore in the body now began to be replaced with long trousers. And the most important saying "Assalamualaikum Warahmatullah Wabarakatuh" which is usually intertwined with each other when met, has now been replaced with shriek spirit, "merdeka!". In short, everyone suddenly turns into Republicans (Basral,

2013: 144).

The manifestation of Hegemonic power by the character of Daud Beureueh is shown by the strong influence of this figure in the life of the people of Aceh. The fatwas issued by Daud Beureueh were used as the basis for their actions and deeds. They make the character of Daud Beureueh a moving figure in all aspects of life. This is evident in the novel in the murder scene of a Dutch Resident Assistant conducted by the public. The novel describes the community's hatred to one of the Dutch Resident's assistants in Pidie who once issued a threat to arrest PUSA chairman Daud Beureueh alive or dead. Look!" One of the residents pointed at the back of the Resident Assistant who ran in the opposite direction. "It was a kafir who was about to kill Abu Beureueh. Pursue! "He said to be applauded by low vows of angry citizens. "Catch, do not get away!" (Basral, 2013: 72-73).

The text above reinforces the assumption that the character of Daud Beureueh has succeeded in culturing himself as a powerful and influential leader in the Acehnese society has succeeded. The fanaticism of a group of people as seen in the above quotation clearly proves that. The community killing the Dutch Resident Assistant was not only in the name of jihad, but to demand revenge on the person for ever wanting to capture their leader alive or dead. The civic attitude of civil society towards their leader, Daud Beureueh is clearly illustrated in this scene.

Conclusion

In representing the concept of jihad, Novel *Napoleon dari Tanah Rencong* by Akmal Nasery Basral has a difference from what has been known by the people of Aceh through *Hikayat Prang Sabil*. Although these two literary works contain the struggle of the people of Aceh against the enemy, but in Basral's novel, the concept and purpose of jihad are represented differently, even shifting meaning and purpose. *Jihad* in this novel is a more political *jihad* and is related to the power and interests of certain parties. This *jihad* in *Napoleon dari Tanah Rencong* no longer merely conceives of war in the way of Allah against and overthrows the unbelievers, but as a strategy of certain parties to continue to perpetuate power as well as a tool that affects society in particular to counter what is thought to be disturbing their power.

The concept of *jihad* in this novel is inseparable from the fundamental Islamic attitude that surrounds a society. In *Napoleon dari Tanah Rencong*, it is depicted that Islamic fundamentalism has animated most of the people of Aceh. They make religion the only solution to solve the problems they face. Religion in this context is their absolute definition of the basic texts (scriptures) and other sources of belief. In the narrative, this novel describes how the people of Aceh make Islam the core of the foundation of life encompasses all aspects including rules, customs, laws, behavior, search systems, and education systems. Their fundamental Islamic attitudes result in self-limitation, the neglect of negative stamps on something considered to be *kafir*, and the rejection of westernization.

The strength of Islamic fundamentalism among Acehnese causes the concept of jihad to easily spread and become a belief in war against all who are considered infidels. Their views and strong belief in Islam are made as a hegemonic tool by those who want power. In the context of hegemony, powerful parties in the Acehnese society use religious approach as it is a sensitive issue to arouse the spirit of togetherness and unity of Acehnese society. In it there is a strong solidarity as people who together have fought against enemies and occupation by using jihad as a foundation and spirit. This is what the leaders in this novel use to form sympathizers and realize their desire to achieve their desire of interests and power. Supremacy (excellence) leadership in a society can be obtained through hegemony. It is seen in the character of Daud Beureueh in a novel that has won support and sympathizers from civil society. Conversely, leadership through domination will not succeed in getting the hatred and anger of civil society, as experienced by uleebalangs in this novel.

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